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Pastor Weeg takes office in Illinois

O. No. 6

NOVEMBER 6, 1957

CENTS

Look Up!

"THERE'S THE LOOKOUT POINT!" the children cried in unison as we rounded a other curve on the mountain trail.

My husband stopped the car and we sat for a few minutes drinking in the scene- the multi-colored patchwork quilt of farmlands in the valley, the winding river, t blue hills beyond.

Another car pulled off the road and drew up alongside us. Immediately the doo were flung open, and two small boys dashed out. They scrambled up on the gua rails and looked down the slope.

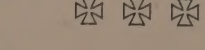
"LOOK AT ALL THAT GARBAGE!" the older boy exclaimed disgustedly. "Some litte bugs must have had a picnic here!"

Their mother reached the boys and gently drew them back off the rails. "Don look down—look up," she said, pointing out the beauty of the scene before the while her husband began to take pictures.

Later, as we continued our ride through the mountains, I thought of that mothe advice and how, paraphrased, it could apply to more than one situation in life.

"Look up. Lift up your eyes unto the hills and remember—your help comes fro the Lord. He will never forsake you. *Don't look down, look up!*"

—ERNESTINE DAUM



The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. ULCA President Franklin Clark Fry inducts new president of Illinois Synod into office at service in University of Chicago's Rockefeller Chapel. Assisting is the Rev. Eldred H. Trede, president of the Chicago Conference.

East German churches face new attacks . . . ULCA mourns death o
Dr. F. R. Knubel, New York Synod president . . . Church giving hit
new highs . . . Brotherhood picks new name, re-elects President Bodi

THE CHURCH IN THE NEWS

Red church attacks continue

Tensions between the Lutheran churches in East Germany and the Communist government mounted last month.

Plans for a week-end church rally on Oct. 26 in divided Berlin had to be changed at the last minute when Red authorities cracked down, refused to allow representatives from the East Zone to enter West Berlin. They said the border crossing would interfere with newly established currency controls.

A few days earlier, the Communist paper *Neues Deutschland* had charged that the church congress was "a political event under a religious camouflage." Both Dr. Reinold von Thadden-Trieglaff, president of the German *Kirchentag* (DEKT), and Berlin Bishop Otto Dibelius rejected the charge, saying the meeting would deal only with religious issues.

Separate meetings held

The Berlin rally was to have been the wind-up to a series of district meetings. These had been organized after East German officials had balked the holding of the big 1957 all-German *Kirchentag* in the Soviet Zone city of Erfurt by insisting that it adopt political resolutions. DEKT leaders rejected this condition.

Church leaders met the situation by splitting the Berlin rally. Dr. Martin Niemoeller addressed the gathering in East Berlin and Bishop Dibelius spoke at a similar meeting in West Berlin.

A large majority of the population i East Germany is Lutheran. West Ge man church affiliation is about even divided between the Roman Catholic an Lutheran churches.

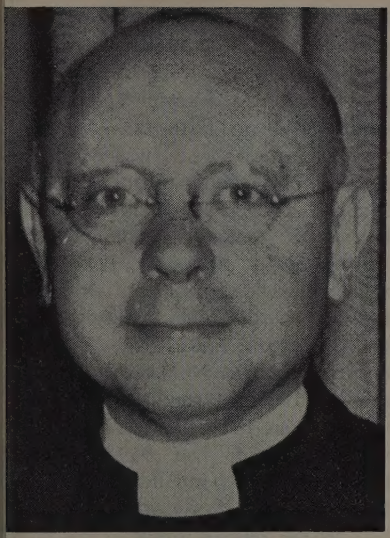
East Germans must choose

Leading to the Communist ban on th church rally was a lengthy struggle fo the allegiance of East German youth Red efforts to enroll teen-agers in you dedication ceremonies had met wit stern opposition from parents and churc leaders. The Red rites, an atheistic cou terpart of confirmation, follow a perio of instruction in which all aspects of li are treated in terms of materialism, wit religion dismissed as superstition.

Failure to gain a strong response t this program led Communist Party se retary Walter Ulbricht to declare la month that the rites would soon be mad obligatory for all boys and girls.

Meeting this threat, the seven Luthera bishops in East Germany warned paren in a pastoral letter read from all pulpi on Oct. 19 that young persons woul have to choose between the Communi youth dedication and Christian confirma tion. "It is an either-or issue," th bishops said. "It is impossible to reco cile both ceremonies."

Leaders of the United Evangelical Lu theran Church in Germany had also e pressed concern over the new Red pre sures, saying that they violated the fre dom of conscience guaranteed by th



DR. FREDERICK R. KNUBEL
Called to Church Triumphant

ast German constitution. At almost e same time, the Moscow radio was oadcasting a statement that "there is obably no country in the world where ligion is as free as in the Soviet Union."

Two churchmen arrested

Two Protestant officials were arrested charges of smuggling currency into ast Germany on Oct. 13, Red officials sclosed. On that day the government d sealed the borders for a flash change- er of currency, calling in all East Zone arks and issuing new ones.

Kurt Gruenbaum, president of the vangelical Church Council of Saxony- nhalt, and Dr. Siegfried Klewitz, a mber of the Evangelical Church Coun- of Magdeburg, were the victims. ey were accused of having smuggled to the Soviet Zone 400,000 old East erman marks (about $25,000) from est Berlin in order to have them con- rted into the new currency.

New York Synod president dies

In Chicago when leaders met in September to plan the merger of four Lutheran churches, Dr. Frederick R. Knubel argued that 300 congregations would be the top number that ought to be included in any regional unit of the new church. That's as many, he thought, as a synod president can supervise effectively, due to the limits of human strength.

On Oct. 22 Dr. Knubel submitted tragic evidence to prove his point. He died of a coronary thrombosis at age 60 (*see page 47*). Since 1948 he had been president of the United Lutheran Synod of New York and New England, composed of 360 congregations in four states. He had been prodigal in expending his energy in bringing the synod up to a high level of achievements.

After a first heart attack several years ago, Dr. Knubel followed doctors' orders for a while in reducing his activities, but eventually got back to full speed. He had ill health recently (a heavy cold, "indigestion") but there were pastors to be placed in vacant pulpits, new churches to be dedicated. He took a little time out when he could, but maintained most of his schedule until forced to enter a hospital on Oct. 20.

Church giving advances

Giving by church members in the United States during 1956 moved out ahead of the inflationary price spiral, according to figures released last week. Contributions to 52 Protestant and Eastern Orthodox churches for the first time in history topped the two-billion-dollar mark, recording an advance of 9.9 per cent over the previous year, reported the Rev. Thomas K. Thompson, executive director of the department of stewardship of the National Council of Churches.

Eighty-one per cent of the $2,041,-

908,161 given by church members was used for local expenses, including church building, the statistics indicated. Average church member contributed $56.74.

Highest per capita contributions were made by members of the Seventh Day Adventist churches.

Reports from six Canadian church bodies showed a comparable increase. Total contributions of more than $84 million represented a 9.6 per cent gain over the previous year.

Lutherans wane in Poland

Protestants in the area of eastern Germany now occupied by Poland are a "dying body," a German church meeting was told. Professor Harald Kruska, president of *Kirchendienst Ost* (Church Service East) said at Hamelin last month that only 100,000 were left of the former three million members of the church.

There is little pastoral leadership and only a "primitive religious life" exists in the area, he reported. Small groups of laymen continue to meet for services and religious classes.

Many of the church members had fled into western Europe, Prof. Kruska said. Others were moved from the area by the Polish government in its repatriation programs. The area includes the former German provinces of Silesia and Pomerania, as well as East Prussia.

Church Service East was organized in 1945 by the German churches to keep up contact with congregations in the occupied areas. It sends in worship aids and provides relief parcels.

ULCM again elects Bodie

The Brotherhood of the United Lutheran Church officially became the United Lutheran Church Men at its Pittsburgh convention last month. Efforts to amend the name to "United Lutheran Men" or to retain the title "Brotherhood" went down to defeat as the new constitution was adopted by the 90 delegates who met at First Lutheran Church.

Re-elected to head the organization for the next two years was B. T. Bodie of Columbia, South Carolina. Aubrey Mauney of Kings Mountain, North Carolina; J. H. Oetgen of Atlanta; and J. Russell Barley of Beaver, Pennsylvania, were named vice presidents. Richard H. Snell of West Reading, Pennsylvania, was chosen secretary and Eugene H. Kelchner of Merchantville, New Jersey, treasurer.

Major objective for the next biennium will continue to be evangelism, the convention decided. The 1959 meeting will be at South Bend, Indiana.

Wider service urged

"Wide-awake brotherhoods will find many types of service that they can do better than anybody else and that should not be left to the minister," ULCA President Franklin Clark Fry told the convention. He cited such activities as sponsor

HEADS ULCM
Mr. B. T. Bodie

g Boy Scout troops, making good books vailable to church members, arousing hristians who are drifting away from e church, and analyzing social and eco-omic problems in the light of Christian rinciples.

"Fellowship is fine," Dr. Fry said, "but is not enough."

The ULCM's program to "evangelize, lucate and energize" is a "triple threat the devil," Dr. F. Eppling Reinartz, LCA secretary and president of the ational Lutheran Council, said at the nvention banquet. He urged members discover new objectives for Christian rvice.

o land for church colleges

There were people in Wisconsin and inois this month who were determined ot to let their local governments make fts to church colleges. Carthage Col-ge, a United Lutheran school in Car-age, Illinois, had been promised 68 res of city-owned park in Kenosha, isconsin, if it would locate a second mpus there.

A Kenosha attorney, Chester A. Rich-dson, notified the city council that he s been requested by "many thousands people" to begin legal action to pre-nt the college from acquiring the site. n Oct. 14 the council had approved the le of half of the 146-acre park to the enosha Foundation which plans to nate the site to the college. Cost of the rk land in 1928 was $114,875. The uncil agreed to sell half of the land r $50,000.

New York City has acquired a 13-ock area, now mostly slums, to be de-loped as a cultural and educational nter, known as Lincoln Square. Ford-m University, a Roman Catholic hool, has been promised a part of the a for about $2.5 million, less than half the amount the city is paying for the plot.

A taxpayer's suit to halt the deal was filed in New York's State Supreme Court last month. Harris L. Present, who brought the suit, says he will take his case to the U.S. Supreme Court if necessary.

1958 lectures planned

"Christian Vocation Makes the Difference" will be the theme of the 1958 Knubel-Miller lecture series, it was announced in Washington last month by Dr. Gould Wickey, executive secretary of the ULC's Board of Higher Education, under whose auspices the annual program is conducted.

Dr. Donald Heiges, executive secretary of the NLC's Division of College and University Work, will be the lecturer. The series will be presented at Saskatoon, Canada, Jan. 9-10; Salisbury, North Carolina, Jan. 16-17; Johnstown, Pennsylvania, Jan. 20-21; Louisville, Jan. 27-28; and Kansas City, Feb. 12-13.

Shipload of cheese

If any mice were aboard the Norwegian freighter *Sun Ingrid* when it sailed from Green Bay, Wisconsin, on Oct. 25 bound for Yugoslavia they were set for a marvelous voyage. The ship was loaded with cheese—three million pounds of it.

The cheese, all from U.S. government-donated surplus supplies, was destined for use in the school feeding program in Yugoslavia. About two million youngsters in Yugoslav schools get daily hot lunches, made from food supplies sent into the country by Lutheran World Relief and Church World Service. The supplies, distributed by the Yugoslav Red Cross, also aid church workers.

Besides the cheese shipment, LWR officials said that twelve million pounds of

flour and nearly seven million pounds of dried milk would be shipped to Yugoslavia during the last three months of this year. Shipping costs are equally borne by the U.S. government and the government of Yugoslavia.

Interracial group quits farming

For 14 years Negroes and whites had co-operated in running a 1,083-acre farm in central Georgia. Koinonia Farm had been organized as an interracial venture by the Rev. Clarence Jordan, a Southern Baptist clergyman. About 60 persons lived and worked on the acreage, selling their farm produce in Americus and other nearby communities.

For the past year members of the Koinonia community had been dodging bullets and sheriff's warrants. On several occasions shots were fired into tenants' houses and crosses burned on the lawns. Dynamite blasts twice destroyed roadside produce stands. Although efforts to force closing of the colony's interracial summer camp failed when Georgia officials could not make sanitary and morals charges stick, Sumner County commissioners imposed an annual $500 license fee on the camp.

Efforts to establish an outlet for farm produce at Branchburg, New Jersey, failed last month when a zoning board ruling forbade commercial farming or food processing on a 120-acre tract purchased by the Koinonia community. Mr. Jordan said the colony would have to end its farming operations and would convert to a mail-order pecan business. Gifts from friends throughout the country made possible the purchase of machinery, he said. Some nuts would be raised on the farm, others purchased at state-conducted auctions.

FISHING FLEET PROVIDED BY AMERICAN CHURCHES IS BLESSED

Greek Orthodox priest blesses 14 new fishing boats at Perama, Greece. Church World Service helped provide new ships after other vessels were destroyed by explosion

raham follow-up planned

A million-dollar evangelism program ll be conducted by New York City's otestant Council as a sequel to Dr. lly Graham's Madison Square Garden usade, council officials said last week. rst step in the enlarged program was house-to-house visitation conducted late t month with 40,000 lay visitors ring- 180,000 doorbells in an effort to ouse interest among unchurched ople.

A three-month Crusade for Church tendance will begin in January, said e Rev. Dan M. Potter, executive di- tor of the council. As part of the go- church drive, some congregations will ld all-night prayer meetings. Prayer oms will be set up in Pennsylvania Sta- n and Grand Central Terminal, Mr. tter said. Protestant information cen- s will be established in three of the y's boroughs.

Major items in the million-dollar dget will be radio and television pro- ams and newspaper advertising.

w type missionary sought

Asia needs a new type of missionary o is a "friend, philosopher and guide" the younger churches instead of a perintendent, director or boss," an dian Lutheran bishop said last month. . Rajah B. Manikam of Tranquebar d at his induction for a one-year term visiting professor at New York's Union minary that "the day has now dawned the missionary who is willing to get hind the cart and push it along rather n pull it from the front."

Asian Christians are determined "not perpetuate the divisions" which mark stern Christendom, the Indian church- n said. The rise in strength of the unger churches of Asia is the "greatest hievement" of the missionary outreach of the older churches, he said, but is bringing about "many radical adjustments in relationships" between the older churches and their offspring.

The American-educated bishop in 1956 became the first Indian to head the Tamil Lutheran Church. He had previously served as East Asia secretary for the World Council of Churches.

No lights in Minneapolis

Christmas trees in Minneapolis churches will not glow with candles or electric lights this year.

A disastrous fire last Christmas in Doctors Memorial Hospital, Minneapolis, cost several lives. It was blamed on defective wiring of Christmas tree lights.

To prevent a repetition, Minneapolis' City Council adopted an ordinance stating that "no candles or electrical decorations shall be used on Christmas trees" and that trunks of all trees must be immersed in "not less than two inches of water." Churches are specifically mentioned among places to which the law applies.

A similar law is under consideration by St. Paul's City Council. On request of that city's Lutheran clergymen, however, an amendment has been passed that would exempt churches.

And so forth

Naval chaplains from NATO lands took part in a conference at Washington last month. Lutherans from the U.S., West Germany, Denmark and Norway were among those participating.

The Rev. Meryl H. Ruoss, a former staff member of the Protestant Council of the City of New York, was this month named executive director of the National Council of Churches' Department of the Urban Church.

WASHINGTON

By ROBERT VAN DEUSEN

HONG KONG REFUGEES

MOST AMERICANS think of refugees as being of European background, because of the large numbers who came to the U.S. under the Displaced Persons Act and the Refugee Relief Act. Attention is being shifted now to Asia, and in particular to the desperate plight of the refugees in Hong Kong.

Until now these homeless thousands have been considered outside the concern of the United Nations. The British government, struggling to deal with the overwhelming influx from the Chinese mainland, discouraged any international help. This year, with British consent, the problem of the Hong Kong refugees will come before the General Assembly.

The decision which the U.N. will be called on to make is whether the Hong Kong refugees fall within the present mandate of the UN High Commissioner for Refugees. If not, should the mandate be expanded so as to make this possible? Since the High Commissioner's office is not primarily an action agency, the resources of the Economic and Social Council, the World Health Organization, and other UN agencies may be called into play if responsibility for tackling the problem is given to the High Commissioner.

Conditions in Hong Kong

WHATEVER organizational framework may be chosen, it is imperative that some concerted and constructive approach be made to the pressing needs: housing, employment, health, education.

Hong Kong has the world's most concentrated refugee problem. Of its 392 square miles of rocky islands and mainland, only 62 square miles are presently usable. In normal times, the city numbered about one million. But the hundreds of thousands who fled from the civil war in China to seek political asylum and economic security have boosted the population to 2,800,000.

The lack of housing is the most obvious need. Families totaling 400,000 people live in tar-paper shacks, on roof tops, in sidewalk lean-tos. Exposure and malnutrition have given rise to epidemic tuberculosis. Unemployment, poverty, and lack of family life have resulted in a high crime rate. School facilities are lacking and illiteracy is widespread.

CHURCH AGENCIES have been aware of the situation for a long time, and have been active in tackling the most urgent problems. The Lutheran World Federation and the World Council of Churches have combined their efforts under the leadership of the Rev. Ludwig Stumpf. He has carried on a massive program of medical treatment and prevention, of food and clothing, of assistance in emigrating to other lands. Financial help for some phases of the program has been received from the U.S. government under the Escapee Program.

Governmental help has not been given on an international scale, due to lack of clarity as to where the responsibility lies. If the UN is willing to tackle the problem, there is much that can be done. House-building projects, schools, hospitals, public health, care of children—all programs in which the UN has become competent—could salvage thousands of lives before it is too late.

anadian affairs

THE QUEEN'S SPEECH

Oct. 14 was a unique day in Canadian liamentary history. For the first time eigning monarch opened a session of House of Parliament and read the eech from the Throne."

Usually this function is performed by governor general. But since Elizabeth was making an official visit as Queen Canada, Governor General Vincent ssey was temporarily without a job. Although the speech from the throne n the first person, its content is dic- d by the prime minister and serves an announcement of legislation to be ed before parliament. Said the en, in opening her speech:

I greet you as your Queen. Together constitute the parliament of Canada. the first time the representatives of people of Canada and their sovereign here assembled on the occasion of the ning of parliament. This is for all of a moment to remember."

In an obvious reference to the last ion of the House of Commons—ch had become somewhat unruly at s—and to the Senate—which plays ery minor part in government—the ch promised "to make both houses e effective in the discharge of their onsibilities to the people of Canada."

My ministers," said the Queen, "be- that Canada's active participation he North Atlantic Treaty Organiza- is essential for the preservation of e. You will accordingly be asked to ntain modern defense forces in being h, together with those of our allies, continue to act as a deterrent to k upon any part of that alliance."

t the same time, "in the wider forum he United Nations we must also continue to seek such agreements as will preserve security and bring about a wide measure of disarmament."

For some time there has been contention between the federal and the provincial governments about tax agreements. An early meeting is anticipated "to seek better understanding and arrangement of many aspects of our public finances."

"In the legislative program to be laid before you," the speech continued, "it is fitting that mention should first be made of measures to improve the lot of the senior members of our society. Accordingly you will be asked to increase old-age security pensions (at present $46 per month) and to shorten the period of residence required to qualify for them."

Increases will also be proposed in pensions for blind and disabled persons.

Also forecast in the address was "a measure to provide greater stability in the prices of farm products."

One specific aid to prairie farmers will be "a system of cash advances for grain stored on farms." At present the wheat farmer must pay interest on loans that the government secures for him on the strength of his surplus unsold grain.

As a final gesture of hope for the whole country, the speech concluded with the promise that "changes in certain of the taxing statutes will be submitted for your approval."

Then the Queen added a few personal words: "As I now address you here for the first time, I will call to your minds the words of the earlier Elizabeth: 'Though God hath raised me high, yet this I count the glory of my crown, that I have reigned with your loves.'

"Now here in the new world I say to you that it is my wish that I may so reign in Canada, and be so remembered."

—NORMAN BERNER

Let's Be Sane About Sex

By HERMAN KEIT

Christianity can be dangerous if it distorted. Twisted teachings about G and man often cause serious illness

THE YOUNG PSYCHIATRIST was quiet but firm. "Definitely!" he said, "Christianity often causes mental illness."

"You are sure Christianity doesn't help cure mental illness?" I asked.

"Christianity at best," he said, "can serve as a kind of crutch for the crippled, like alcohol bringing relief for a time—if you don't become a slave to it."

"Crutches can be a big help," I said, "but Christianity can be far more than crutches. Christianity can be wings of freedom and understanding of the richness of life, yet can also be ballast to keep your feet on the ground."

"Very pretty," he said. "Too bad it isn't true."

"HAVE YOU HAD a chance to know what Christianity can be?" I asked. "There are a lot of highly educated people who are illiterate as far as Christianity is concerned."

"I was an active Christian and churchman for the first twenty-one years of my life," he said. "Besides, I had a premedical missionary for a roommate in medical school. Your theory doesn't fit me."

"Patients here at the hospital," I said, "tell me about you. They say, 'That doctor fights for us when everybody else is against us. He really cares.' Could your deep feeling for them come from yo early Christian training?"

"On the contrary," he said, "for t first time in my life I felt really fr happy and effective when I broke co pletely with the Christianity of youth."

WHAT ABOUT this psychiatrist's char that Christianity encourages mental ness, and that his life became free rich only after he turned against Ch tianity?

Several conditions seemed to supp his charges.

First, sex facts seemed to say he right. The great majority of patients this mental hospital had sex conflict an important cause of their illness. M of them could trace their troubles to w meant teachings of Christian leaders.

This was particularly true of many man Catholics. Their church had tau them that the best way to treat sex i deny it by not getting married. Mos their teachers—priests and nuns—pledged themselves never to get mar

Most of these Roman Catholic te ers probably had no conscious ide teaching children that sex, even in riage, is evil. The teachers' exan

---

Dr. Keiter is a professor at Hartwick lege, Oneonta, New York. Last summ served as psychologist for the mental pital and clinic of the state of Dela

however, and the all-too-often twisting of the teachers' personality by their celibacy, resulted again and again in the children getting the idea that all sex is terrifying and ugly, and that even in marriage sex feelings are evil.

As the children grew into adulthood, for some of them these church-taught feelings came into severe conflict with the tremendous power of normal sex drives. Mental illness resulted.

Many Protestant patients also had sex maladjustments as a major cause of their illness. Church teachings seemed to have much less to do with sex guilt among Protestants than among Catholics. But one Protestant woman patient, just about well enough to go home, kept begging to be transferred to a ward with very ill patients. "I don't deserve to be in this good ward," she kept saying. "All the evil things I've done should put me in a bad ward." Her sick guilt feelings came almost entirely from sex drives in conflict with high religious standards.

A Protestant woman in her late twenties committed herself voluntarily to the hospital so she could take the electroshock treatments that produce convulsions. Later in psychotherapy she was able to tell the clinical psychologist that after her twenties she had begun to practice self-excitation, and soon afterward her father had died. Partly because of church teaching, she felt terribly guilty and was convinced that what she had done had in some way caused her father's death. She came to get electroshock so she could feel punished and cleansed of the "crime." Her religious beliefs had helped to make her ill.

WAS THE PSYCHIATRIST right, then, in claiming that Christianity causes mental illness? Not at all! In the first place, ill feelings about the good use of sex are not Christian. They are close to being anti-Christian. Many Christians mistakenly have the feeling that all sex is evil, but that feeling is not Christian.

Christianity teaches that God created the whole world and all life, including the important part of life we call sex, and saw that it was good. Christianity, in explaining the incarnation, teaches that God's Son took upon himself human flesh, thus further glorifying man's physical body and making it holy in its right use. (For detailed scholarly treatment, see William Graham Cole's book *Sex in Christianity and Psychoanalysis*).

Physical sex in marriage should be presented by the church as one of the loveliest privileges God gives his children, to be used as unselfish enjoyment for the growth of love between husband and wife and the strengthening of their love toward God, as well as for bringing children into the world.

All of us—the church should make clear—have plenty of the selfishness that twists the tremendous sex drives into serious sin. The major sex sin is letting sex separate us from God. Another serious sex sin is looking upon others not as persons but as things to satisfy our desire and pride. A man may look on a woman as a "skirt," a "bag," a "drag," for his selfish exploitation. A woman may look on a man as a monkey on a stick for her to pull the string and make him jump, so everyone can see how attractive she is.

MOST IMPORTANT of all, the church must keep stressing our Christian faith in forgiveness, that God is always more eager to forgive us than we are to be forgiven. When we are truly sorry and ready to do our best in God's power against any sin, God does forgive us and offers us the needed power for action. Our Christian faith is that God does not want

us to keep feeling guilty for sins for which we have been forgiven, even though we may fail again and again in the same way.

The new statement for the United Lutheran Church in America on marriage and divorce does stress that forgiveness. Previously the effort was to locate "the guilty party." Now the recommendation is: Recognize that both parties in a broken marriage have sinned in their selfishness and pride and are guilty to some extent. Both need forgiveness. When a person in a broken marriage recognizes his own sin and seeks forgiveness, after everything possible has been done in vain toward a reconciliation, then the church should give serious consideration to sanctioning his remarriage.

A SECOND WAY in which Christianity may be misused so as to cause mental illness is in twisting the idea of who God is.

Sometimes merely mentioning God to a mental patient can make him more ill. He may have learned to feel that God is cruelly righteous—just, demanding, unforgiving—as perhaps his parents may have seemed to him.

Christianity certainly will not water down the righteousness of God nor the absolute goodness that is man's aim. Christianity, however, can stress more strongly and effectively this urgent love and eager forgiveness of God.

One of the young psychiatrist's errors was related to this. "Do you know the major cause of the illness of that patient?" he asked me one day. "The major cause is a religious book he read!" he announced triumphantly. The book turned out to be one of these current best-sellers that urge the reader to believe he can do everything. Trying to do everything had helped to lead to this man's breakdown.

GOD MADE US MALE AND FEMALE
Sexual love is a divine gift

The cause of the illness, however, w
not Christianity, but the lack of tr
Christian teaching about God in th
book. Our faith is not that everyone c
do everything. We are taught that d
ferent Christians have different functio
Even more important, all we do is not
ourselves but in the power that God
rects through us for his purposes.

So when we do our best and seem
fail, as Christians we are not disturb
overmuch and certainly not driven
mental illness by our failure. Failure
us may really be success for God.

A THIRD WAY in which Christian tr
can be twisted to cause mental illness
in extreme "self-reference"—having
person feel that even the most tri
happenings have a fateful meaning
him. The atheist believes that noth
that happens has any particular mean
for man. The Christian believes that
of life has meaning which God will sh

man if man will let him. "Self-reference" is an exaggeration and wrong application of this Christian life meaning.

For example, to our hospital staff eeting for diagnosis came a woman seously ill with the suspicious type of hizophrenia. She told story after story all sorts of people plotting against her. ne was about people constantly driving rs around the block where she lived so ey could spy on her.

Later I asked her, "Why do you think e people driving cars past your house ere watching you to harm you?"

"Who else could they be watching?" e replied without a moment's hesitation.

I remembered a woman who came to ll me of her fear that the 2 A.M. train histle meant that the engineer was sigling to her husband in a plot against r. She was referred to a physician on e basis of what she told me. He found r entering an early change of life. Unrstanding that, and having proper medal care, made her able to disregard these ld self-reference ideas.

WE AS CHRISTIANS believe that God s deep and constant care and concern r us. That does not mean, however, at we believe that everything that hapns is meant uniquely for us, or that od will change the outcome of a major ague baseball game, for instance, and ve the Braves win, just because we have en good today—as I used to believe nen I was a child.

Extreme self-reference is related to bef in magic, where we keep looking for od to give us a special magical sign to ow us that we are his particular farites (as Jesus reproved the people of day for doing). Delusions, such as ing or hearing things that are not there, d trust in magic are two common symptns of mental illness. Many times I have heard the head psychiatrist at our staff meeting ask a patient, "Do you hear angels talking to you?" and a "Yes" answer would be taken to indicate illness.

Christianity certainly does not claim that God has to follow only natural laws that man happens to know. Christianity rightly teaches of miracle—God in his infinite power reaching down to meet our need, sometimes by the use of his natural laws as yet unknown to man. Christianity, however, rightly teaches and works against dependence upon magic, spectacular tricks at trivial times, and against hallucinations, twistings of the real nature of life into untrue shapes to try to meet some desperate or selfish wish.

These are some of the ways that Christian truth is twisted so that mental illness results.

THE YOUNG psychiatrist's attitude was an unfortunate result of such twisting. He judged Christianity by the way some Christians misused it, and so he rejected it. He took Freud for his Bible.

He needed some good Christian psychotherapy himself. For example, his claim of good results when he denied God showed that. Apparently, he felt unconsciously that God was terribly tyrannical, one against whom it is a duty to rebel. This was quite possibly because of church teaching (his church had been extreme fundamentalist) or because his father, or some other authority—figures with the Christian label, had treated him tyrannically.

Christianity even at its best does bring creative tensions to life. But it does not make those tensions unbearable and thus cause mental illness. The Christian faith —and especially the Christian stress on God's love and forgiveness—act most powerfully toward the finest creative mental health.

Russian space rocket accents the fact that the Christian can't find an easy answer to questions now

By REINHOLD NIEBUHR

WE CLEARLY FACE a moral dilemma in our generation which raises the moral ambiguity of human existence to its ultimate level. We in America enjoy an unparalleled prosperity, but our security is very precarious. It rests upon the preservation of an atomic stalemate which, incidentally, the Russian achievements with space rockets and intercontinental missiles threaten to undo.

We cannot disavow the prospective guilt of an atomic war by forswearing the use of these terrible weapons. For such a decision would really mean a surrender to the Russian tyranny. We have honestly tried to reach an agreement with the Russians on the disarmament issue; but this is impossible because the Russian price for such an agreement is that we quit Europe and expose it to the tender mercies of the Russian power.

IN THIS DILEMMA there are always some Christians who think that the Christian faith has some simple moral answers for these terrible dilemmas of conscience and responsibility. I have received quite a few letters from Christians who are thus disposed.

One lady wrote me that she was ashamed of the Christian church because it could not do what the famous philosopher Bertrand Russell did. He called for the simple cessation of nuclear tests and the abolition of nuclear weapons. The same philosopher some years ago also called for a preventive war against communism and expressed his regret that America might not be tough enough to do what is necessary.

This means that Russell, whatever his philosophical achievements, simply does not know anything about the moral dilemmas which confront sensitive people, who combine sensitivity with a sense of responsibility. In short, he does not know about the guilt in which we are involved in our very responsibilities and about the evil which is mixed even with our highest good.

The Executive Committee of the World Council meeting in New Haven this summer made a very guarded statement on "Atomic Tests and Disarmament" in which it said about as much as can be said even by a Christian or perhaps particularly by Christians who, the words of the World Council statement, know that "easy solutions cannot be expected for the problems which plague men in an atomic age, both because the problems themselves are complex and because man is sinful." The statement goes on to suggest that Christians ought to "urge their governments to forego tests for a trial period in the hope that others will do the same. Thus, a new confidence will be born and foundation laid for reliable agreements."

I THINK THIS statement is admirable in its circumspection, in its refusal to offer false hopes and in its insistence that there is not a simple Christian moral alternative to our predicament. Even so, the suggestion of the Council is somewhat belated or at least it has been made irrelevant by the rapid course of history. For now the Communists have proved by the launching of the satellite that they have

leed the power of the intercontinental omic missile in their hands. They have aten us in the scientific competition; d Mr. Gromyko has underlined that in e position of strength which they have nieved, they will not yield on any reement except the one which we must ect because it would mean our aban- nment of the whole of Western Europe.

Obviously we are facing an insoluble problem which will not yield to either simple moral or cynical political answers. It is a new experience for our nation to face such dilemmas. That is the more reason why we should learn the virtue of patience and not offer a perplexed generation illusory hopes, whether in the name of faith or of science.

WHY WORRY ABOUT MONEY?

A bank account doesn't guarantee security. But there is a real and dependable way to confidence and contentment

By RUTH HAYWARD

RUTH COUNTED OUT some bills and ttered coins from her purse and put m on the counter to deposit in the tal savings. As she walked away from window, she saw Sylvia.

'Just investing in a little security!" She plained. "Next week I'll likely be back e, taking it all out again! Honestly, almost impossible these days to find real security, isn't it?"

Sylvia laughed. "You seem quite se- e to me, Ruth!"

The young woman frowned. "That pends on what you call security! To it means money . . . nothing else!"

'Nothing else, Ruth? Come on, let's in for a cup of coffee." She opened door to the drug store.

Ruth hesitated. "No, Sylvia, I really 't. I'm on the strictest budget. We're strapped I've even stopped taking the ldren to Sunday school so I can save f fifty or sixty cents a week."

Sylvia said gently, "My treat! I'm feel- real secure this week! Come on, th, I really mean it!"

'But I thought you —," Ruth hesi- ed. Everyone knew that Sylvia and her husband were having a difficult time getting a new business started.

"Oh! You think Jim and I are having our troubles?" Sylvia shrugged as she ordered the coffee. "Those are just temporary inconveniences. It's always a tricky thing, starting new businesses, you know, but that's really a minor thing."

"Minor!" Ruth echoed, as she sugared her coffee. "If my Tom went in business for himself I'd simply go crazy with worry. I've got to have security."

"There you go with that word again!"

"It's a very important word."

Sylvia nodded. "Yes, I agree. But it's just that I disagree with you as to the meaning of the word."

"All right, if security isn't money . . . what is it?"

"Maybe I'm wrong, but I don't think so." Sylvia looked thoughtful. "I believe this deeply.

"First of all," she went on, "the top security is God, and our privilege of reaching him at any time. He does answer our prayers, you know."

"Seems like I never have time to pray anymore," Ruth admitted.

"Next, my personal security is my husband, and I believe I am his. Our mutual love and respect is such a comfort when things are rough in the outside world.

"Then . . . our children. They give meaning to all we are working for.

"Then, there is our country. I can get all weepy when I hear the song 'God Bless America'! God has blessed us all . . . we are secure as a nation so long as we remember that, and are thankful."

Sylvia went on. "Then there are my neighbors, our customers, our creditors who trust us. My garden, water to drink, air to breathe, beautiful skies and clouds. Honestly, Ruth, this has to be security . . . the real thing! And if you don't believe me, ask someone who doesn't have these things . . ."

She went on to tell her friend tha while she and her husband practice thrift, they did not let it become an ob session. They gave their tithe to th church, and did not count the extr change that went into the Sunday scho offering. They shared hospitality wit friends. And when they were tired, cor fused, and likely to worry about any ma terial lack, they stopped, went to a qui place for meditation, scripture readin and a moment of prayer. There th found strength and true security.

"Maybe so," Ruth admitted. "Mayb I can try to see things your way."

A TWELVE-YEAR-OLD WROTE THIS:

Caroline Neas of Chicago gave in confirmation class three reasons for family devotio

"I WONDER if Daddy will get well?"

"I sure hope so."

This was a conversation between Jimmy and Susie Brown. Their father was very sick and in the hospital.

"We should pray to God and ask him to help Daddy get better," said Mrs. Brown. And so the family sat down around the table with their Bible in front of them to ask God's help.

IN TIMES OF trouble, family devotions are especially important, but we should have them all the time. We should be able to bring our problems to God at any time.

There are at least three reasons why we should have family devotions.

The first and most important is because God told us to. When Moses came down from Mt. Sinai with the Ten Commandments, he told the people of Israel this message from God, "These words which I command thee this day shall be in thine heart, and thou shalt tea them diligently unto thy children; a shall talk of them when thou sittest thine house." This instruction shou also exist today.

The second reason is that we can possibly learn all about God and Bible in one hour a week in Sun school. We must set aside some ti each day for family instruction a prayer. God made the home and sho be a part of it. Devotions bring a cl relationship between God and man.

THE THIRD reason is that the courts us that most juvenile delinquents co from homes without family devotio Family devotions keep young peo from going astray. They give yo people an understanding of their pr lems and a chance to talk them o with those who love them.

To be really happy and good Ch tians, we must have God in our hor

Police Are His Parish

haplain Bosch is
uide and advisor
Protestants of
ew York's police

eteran of "Bulge"
active, also, in a
roup emphasizing
tality of religion
a workaday world

LUCILLE HEIN

When New York's police parade own Fifth Avenue, the Rev. Edmund Bosch marches with them. He is a rotestant chaplain of the police depart-ent.

That doesn't mean he works in prisons d courts. "Not my job at all," Chaplain osch was quick to explain. "I'm a chap-in to the policemen themselves. The nly time I'd visit a prison would be if a olice officer were locked up."

It's a civil service job, and chap-ins are on 24-hour call. Since New ork has some 20,000 police, there are veral chaplains—Jewish, Roman Cath-ic and Protestant.

"The work is essentially that of a rish minister," Chaplain Bosch told me. We visit sick and injured officers in their omes and in hospitals. We conduct fu-erals of department members on request om their families.

"Sometimes we act as consultants in departmental trials, when an officer is being tried for some infraction of rules. If the offense results in a probation sentence, we act as probation officers.

"Like a parish minister, we are always available for consultation. Policemen have the same problems as the rest of us —marital difficulties, job gripes, personality conflicts. We try to advise on these problems as well as to minister to the spiritual needs of the force."

Perhaps one of his most important duties, Chaplain Bosch feels, is to address recruits in training at the New York Police Academy. Recently these chaplain talks were made a definite part of the academy curriculum.

"This is a decisive step forward in showing the police officer that he is a witness to his faith on the job as well as when he attends his church or synagogue

. . . that his religion is a part of everything he does," Chaplain Bosch said.

The talk he gave to a recent recruit class has pointers for any man or woman entering a calling.

"If you start out with the basic acknowledgment that this is God's world, that he has called you to do a specific task, and that this task is something which you in turn can dedicate to his glory," said Chaplain Bosch, "and to the service of your fellow man; that in the performance of your task you can look to him for guidance and for courage and strength, you will never be at a loss to know what to do and how to do it."

Chaplain Bosch has firm roots in the United Lutheran Church. He was graduated from Wagner College, where three generations of Bosches have been students. His father was a Lutheran minister, as are two of his brothers.

Upon graduation from Philadelphia Seminary, Pastor Bosch served churches in Bay Shore and Babylon, Long Island, then was called to a Manhattan parish. In 1931 he was commissioned as a reserve chaplain in the U.S. Army. After the war broke out he served five years of active duty, mostly in the European theater.

He was in the Battle of the Bulge, and received the Bronze Star and Victory medals. He was division chaplain of the 8th Armored Division. He is now a lieutenant colonel, retired reserve.

In 1946 he accepted a call from Zion Lutheran Church in Utica, N. Y. He became a police chaplain in New York City in 1949. Later he was elected president of the New York Chapter of the Military Chaplains' Association.

Besides his chaplaincy career, Chaplain Bosch has another great interest. He is executive secretary of the St. George Association of the U.S.A., a national Protestant interdenominational organization for employed men and women.

Most of the 72 chapters of this association are composed of workers in municipal, state and federal civil service departments, and in public utility, industrial and professional groups. The first chapter was organized in 1937 in the New York Police Department.

"Our slogan is 'An Everyday Religion in a Workaday World,' " said Chaplain Bosch. "Religion is a vital thing in life and we have a wonderful opportunity to make it vital on the job."

He is also the spiritual advisor for the police chapter—2,588 members now enrolled. They represent fifteen or more denominations.

Linked as he is to the police department, the Lutheran Church and the St. George Association, Chaplain Bosch gets some unusual requests.

As I interviewed him, his telephone rang. A few minutes later he explained:

"That was a call from a church uptown," he said. "There's a bus stop, end of the line, right at the church door. The drivers go off for a coffee break, leave the engines running. The crowd gathers to board the bus, and there's lots of noise. Very disturbing, says the church council.

"Can Chaplain Bosch do anything about having the bus stop moved? They asked me, and I said I'd try!

"I get all sorts of appeals for help. People ask about adopting babies, selecting schools for their youngsters, finding a home for an aged parent, getting a job. Often they just want to talk.

"Sometimes I can help. Recently a retired police officer asked me to help him find a job as a guard. Only a couple hours later a store manager, who knows me through the St. George Association

alled to ask me if I knew anyone avail-ble for a night guard job. The two re-uests matched perfectly!"

His secretary laid some papers on he desk and said, "He can't turn anyone own. People touch him for money and ood whenever he walks through Madi-on Square or Pennsylvania Station."

"I'm a sucker for a touch," Chaplain osch admitted. "I don't even turn down ie repeaters. I always think *this* time ie dollar I give him might be the turn-ng point in his life. Surprisingly, some f them do change—not because of my elp, but because they help themselves t last. Then some of them come here o talk with me."

With all the demands of his double areer, Chaplain Bosch finds time for ther things. He has preaching engage-ments every Sunday. He is a Rotarian, chaplain of an American Legion Post, and trustee of Endicott College, Beverly, Mass. His wife is as busy as he is, the active owner and director of a printing business.

He even finds time for hobbies. The one closest to his heart is music. An amateur at the piano (he says), his love is composition.

Whatever he does, he finds satisfaction, he conceded. In the St. George Association, he said, "the satisfaction lies in showing more and more people how they can express their faith on the job, put religion in daily life.

"And in the police department, the satisfaction lies in being of assistance in times of need. Isn't that the big job of any pastor — to be on hand when needed?"

"Oh, I forgot to tell you. We are studying Japan this year."

TIME HAS STOPPED HERE

Old Iowa church won't be abandoned

ST. PETER'S German Lutheran Church was built in 1858 in Ceres, Iowa. The town no longer exists, but the stone church still stands, in excellent condition, although no services have been held in it for thirty years.

Alfred Pufahl, a retired farmer, tells the story. In 1927, when the church doors closed, a group in the congregation decided that although their membership was transferred, they would still look after the building. In the nearby cemetery their relatives were buried, and they themselves expected to be buried there. The Pioneer Rock Church and Cemetery Association was formed.

Every year Pufahl receives donations to cover the cost of repairs. The women of the association used to have ice cream socials one night a year, and would take in as much as $100 "but the group is getting older, and ice cream socials were a lot of work," Pufahl reports. "Now we count on donations."

Other Protestant churches use the grounds for picnics and take up collections for the church. In 1954 the Iowa Highway Commission established a picnic area on part of the lawn assuming some of the responsibility for upkeep of the grounds.

The town vanished, the church stood

Mrs. Louis Niemann, historian of the association, said, "Now we're trying to interest the younger generation in carrying on the project." One way has been to keep the family heirlooms in the church. The back room is filled with old-fashioned houseware.

Louis Niemann, whose father was the last surviving member of St. Peter's, is convinced that interest will continue. "Children will have parents and grandparents buried in the church cemetery. They'll want to keep the grounds and building in good condition."

The church preserves the atmosphere of a 19th century house of worship, old-fashioned iron stove, kerosene lamps, white-painted benches and high, canopied pulpit. The pews were hand-made in Guttenburg on the Mississippi River at a cost of $2.50 apiece. The whole church cost $1,000 to build.

The association is now planning for next year's centennial. There will be a picnic on the church grounds, a religious observance, historical ceremony, and a musical program.

—CURT HARNACK

Iron stove and a canopied pulpit

FIVE MAKE A FAMILY:

HAPPY MOMENT

GETTING TO FAMILY night at the hurch presented quite a problem, when ve started to talk it over.

"That's the day our class is going to he museum in the city," observed Susie. We ordered a bus and everything. We'll e back at school by four-thirty, so you'd etter come to school and get me."

"Maybe you can pick me up at high chool on the way back," Karen sug- ested helpfully. "We have to practice ate for the fall concert. He said not to ake any outside engagements this week, ause we'll just have to stay till the asses stop sounding like competing bull- rogs."

DAN GAVE ME a quizzical look, then urned his attention to his grapefruit. usie had fixed the fruit for breakfast, a ice gesture even if we did have to strug- le a little.

Pete capped the climax. "That's the ay we play the Eighth Grade Steam- ollers. Better count me out. I'll get a amburger and French fries at Sloppy oe's."

"Is every family in the church as busy s ours?" asked Dan. "Seems as though ur house is getting to be a regular rail- oad station with every member of the amily going in and out on a separate chedule."

Karen looked up from the *Tale of Two ities* which she was perusing between ites of food and bits of conversation. Will someone please tell me what this ld woman is knitting so busily! I think he's out of line knitting all the time. Why don't we skip family night this time?"

"Because we're a family of the church." Dan paused in spreading his toast and used the knife for emphasis. Luckily the children did not seem to share my amusement. "People just have to get to know one another and we're not going to let a lot of other things interfere. This time we have to pull our schedules to- gether and co-operate."

THERE WAS SILENCE as the youngsters thought it over. When Dan chooses on rare occasions to assert his authority there's no question about whether the children will obey or not. They have all the freedom they need to grow as indi- viduals but they also have the security of knowing that our family life is guided by certain definite relationships to God, to the church and to one another.

Karen batted her eyes impishly. "Yes, Mahster. Anything you say, Mahster!"

Dan grinned at her affectionately, but with no relaxation of authority. "Thought you'd see it that way when you stopped to think. I could give you a dozen rea- sons, but I know you want the old woman to get on with her knitting."

Pete also did an about-face. "I guess I can make it, if mother will pick me up after the game. I just thought eating at Sloppy Joe's would be easier."

"I really want to go," insisted Susie, all self-righteousness.

"Looks at though my taxi service is the deciding factor," I laughed. "Tonight you'd better help me work out a schedule.

I think we can arrange it so that you can all keep your school dates straight and be bathed and in your right minds in time for supper at the church."

WHEN THE DAY arrived, I had to step lively. I picked up Susie when the bus returned, listened to her excited chatter about the museum while I guided the car through the late afternoon traffic, and picked up Karen after chorus practice. Depositing the girls at home, I rushed back to Pete's school.

Pete spotted me as the weary boys were heading for the locker room. "Hey, Mom! We won! We won!"

"Grand!" I called back enthusiastically. The evening with Pete would be much pleasanter than if his team had lost. "Want to come home just as you are?"

"I'll shower here. Those girls will be all over the place primping."

In a way it was a relief to have a few minutes to sit behind the wheel and relax. I let my muscles go limp but refrained from dropping my jaw as I do at home. It isn't my most becoming expression.

The door of the school opened and Miss Regan came out, a folder of papers under her arm. I stiffened involuntarily. I've forgiven her and I'm sure God has forgiven me. Still, this was the first time I had seen her since our little run-in. I wasn't sure how she would react.

"Fill me with Thy love and help me to behave," I prayed quickly with more sincerity than eloquence.

There was a worried frown between Miss Regan's eyes. *Poor thing, she does work hard,* I thought. She didn't see me at first and for a minute I hoped she was going to pass without our having to speak. Then I called, "Hello! I hope you don't have to work this late every day."

"Oh, Mrs. Melton. Good afternoon. Yes, I often have things to do after the children leave."

"And papers to correct at home." I nodded toward the folder. "Teaching isn't the easiest job in the world, I know."

"No, it isn't easy. But it's rewarding when the children begin to grasp what you want to teach them."

SHE HESITATED, then came over to the car door. "I want to tell you how much Pete has improved both in his work and in his attitude since our talk. I don't know what you said to him, but it has certainly helped."

I thought quickly. It would never do to tell her that Pastor Sym had helped Pete to see his Christian responsibility. "I don't think it was anything I said. But there is a change in Pete. I think he's a different boy these days."

She smiled, looking a little confused. "He is different in school and I think he is really being a good influence in the class. I'm not conscious of treating him any differently, myself." I couldn't tell whether she thought I meant that the change was due to her guidance, or whether she was letting me know that she hadn't been intimidated by my parting remarks.

"Whatever it is, I'm very glad. Our home is a happier place these days."

Pete came barreling out of the school, scrubbed and shining. "Hi, Miss Regan. Mom, can we take Miss Regan home? It's right on our way."

"Of course. Hop in. Nothing could make me happier." And I meant it.

BUT IF HISTORY could teach us anything beyond dispute, it is that supermen are weak reeds to lean on.

—GERALD KENNEDY in *The Christian and His America* (Harpers)

A CHILD'S PRAYERS

I COULDN'T SLEEP. It had been a long ay of committee meeting. The flickering f neon lights from the street below anced across the hotel room wall. rucks and buses thundered by, filling e night with the sound of shifting gears nd hissing brakes.

I switched on the light and reached or the folder of unanswered letters I ad put aside earlier. A small paper-ound pamphlet fell to the floor. Curi-usly I picked it up. It was a simple ing, the work of a child. On the cover as one of those colored picture cards istributed in Sunday schools. Alongside as the inscription, "A Book of Prayers."

IN THE FOLDER I found the letter which ad accompanied the booklet. It was om a Sunday school teacher in Pennsyl-ania. One of her pupils, a girl of ten, ad prepared, "without any prompting," e little booklet of prayers. The teacher ad been impressed with the child's ef-orts and wanted me to see it.

I turned the pages of the little book, rdinary sheets torn from a school tablet. he words were printed neatly, with only n occasional erasure of misspelling. But e prayers impressed me.

The first one was "Blessed Children."

"Jesus loves the children
Even me and you
Because I read the Bible
And I know 'tis true.
Jesus loves all children
No matter what the color
Every little blessed child
Red, white, black, or yellow."

he next was called "My Lord"

"I love my Lord very well
And now I want very much to tell
That he is so sweet, so pure and kind
And he'll nev'r nev'r leave my mind."

Then came one "Blessed Savior"

"Blessed Savior
Teach me the right
Blessed Savior
Day and night
Blessed Savior
Lead the way
Blessed Savior
Night and day."

Remember, this is a ten-year-old child speaking. Here is a "Thank you Prayer."

"For you who reads this prayer
I've a line to say
Don't forget to thank your Father
Day by day.
There's millions of things to thank him for,
The rocks, the skies, the sea,
And for the love he gave to us
When he died on Calvary."

The Sunday school teacher said she was particularly impressed with the one that followed, "Way up high."

"There's Someone way up high
Waiting for you,
Way up in the sky
And he's waiting for me too
He wants you to come
Way way up
And drink his shed blood
From his holy cup."

EVIDENTLY Holy Communion has made a profound impression upon a child who will have to wait several years before she can partake of it. She also knows that it is never enough to pray for oneself:

"Praying for you"

"This I do every day
And I do it just one way
I get down on my hands and knees
And I do it all alone, Just me
And this is what I do then
I pray for you then."

Another is entitled "Heaven."

"Heaven is a wonderful
And beautiful place to be
And I hope some day that Jesus
Will bring you up with me."

I liked this one: "God's Love."

"God has always fought with love
Instead of with a sword
And one more great thing he's done
He's always kept his word."

The next follows naturally, "I Love You."

"I love you, God, with all my heart,
I know that we shall never part
Yes, this my heart will always know
Because the Bible tells me so."

THE FACT that the next title was misspelled didn't seem to make too much difference after reading the prayer, "Miricals."

"God is very great
And very nice indeed
He can make a flower
Grow from a tiny seed.
He can make a raindrop
Fall from a tiny cloud.
He can make it fall so quietly
And also very loud.
Now it is all dry
And back to work go the men.
But God will always be here
To make it dry again."

Here's another "Thank you Prayer."

"I thank God for the church he built
For people everywhere
And for the food he gave to me
And all his loving care."

The last was appropriate:

"Now it's time for close of day.
So hop into your bed.
But Jesus is still with thee,
As the book said."

PERHAPS SOME WILL challenge some of the features of these prayers, but I'm glad the little girl wrote them. We need more of that sort of thing. I watch people go into church and bow their heads for a brief moment. How many of them do it just because it's the proper thing to do, how many of them say the prayer they were taught in catechetical class, how many pour out their hearts?

And what of prayer at other times? Is it only a reliance upon the forms we used as children, full of what one pastor called "the God blesses," or is there a considered expression of what we know we want and ought to say? Do we take the time to think carefully about what we are to say?

I know of a pastor who used to write a new prayer every day in his life. A few weeks ago THE LUTHERAN printed an excellent prayer which Judge Henninger prepared for use at a meeting of the church's Executive Board. Why can't we all do such things?

Take time out of each day and write down the things and person you wish to mention in your prayers. Spend a few moments putting those thoughts into words. Don't be afraid that it won't sound like a collect from the *Common Service Book*, but don't make it simply a long list of "gimmees" or a pious recitation of your own virtues. Open your heart to the broadness of God's love, and then let the thoughts and words come forth.

I turned off the light and did some praying of my own. Remembering the words of our Saviour that "a little child shall lead them," I prayed, "Thank you, God, for Patty."

—EDGAR S. BROWN, JR.

A Guide to Bible Study

A LETTER TO PHILEMON

ntroducing a brief discussion of this tiny New Testament book (only 25 verses) in hich Paul pleads for a runaway slave

y JOHN SCHMIDT

ead Philemon 1-3

THIS BRIEF and personal note which aul wrote to his friend Philemon is a ort of picture-book, in which the teachgs of *Ephesians* concerning Christian nity, the relationship of slaves and their asters, and related matters are illusated. Christian faith is not lived in a acuum but must triumph over the barers of class distinctions and of injuries flicted.

The apostle may have written many ch private letters. This is the only one at has been preserved. For this we must e thankful, for it is one of the most autiful letters ever written. It is a illed and carefully constructed docuent. Its courtesy and good taste make a model that believers of every age will d helpful in governing their own retionship to others.

WE SHOULD be grateful, too, for the ght this letter gives regarding the nature Paul's ministry. Martin Luther says at "this epistle shows a truly noble, vely example of Christian love. Here e see how St. Paul lays himself out for or Onesimus, and with all his might eads his cause with his master: and so ts himself as if he were Onesimus, and d himself done wrong to Philemon." Paul's opening words are the au-or's self-introduction and a salutation to the one addressed. Since this is a personal letter to a friend, there is no appeal to apostolic authority. This is "Paul, a prisoner for Jesus Christ," imprisoned in Rome because of his faithful performance of Christ's mission. He lets his friend hear the jangling of the chain on his wrist.

With a gracious touch, Paul adds Timothy's name to his own. This younger man was often associated with Paul in his letters. He, too, had been in Ephesus (Acts 19:22), and may have known Philemon.

PHILEMON, to whom the letter was sent, must have lived in Colossae (*compare Colossians 4:9*) and was probably a convert of Paul's. He was a dear friend ("beloved") and an active member of the church.

His wife Apphia, who was also a Christian ("our sister") is greeted, together with Archippus, who may have been their son. Since Paul often thought of himself as being under military discipline (Ephesians 6:10-17), it is natural that he should call him "our fellow soldier." The apostle lifts the humble service of these men out of the restricted confines of a provincial congregation by linking it to his own apostolic and worldwide mission!

This suggests Phillips Brooks' word to an apologetic young man who hesitatingly introduced himself as "the pastor of a little church in Iowa." Replied the famed bishop, "There are no little churches in Christendom!" Paul would have applauded that. No little service, either! "Fellow worker . . . fellow soldier."

"The church in our house" reminds us that for the centuries of its most rapid expansion the church had no buildings! Such believers as Mary (Acts 12:12), Aquila (Romans 16:5), Nympha (Colossians 4:15), and Philemon opened their

homes for the worship of the believers, even though most of them were slaves. An early church, like St. Clement's in Rome, even retained the floor plan of a patricial Roman house.

Jewish and Greek elements blend as Paul offers a prayer for his friends: "Grace to you and peace." These formal matters cared for, Paul now moves toward his objective.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Fighting

QUESTION: I know that children in the same family have their differences and sometimes fights. But it seems that our two go beyond reasonable bounds. Our home seems to be one continual battleground. My husband thinks it is all on the surface, and that underneath they really love one another.

Nellie is nine, while Jack is eleven. Jack loves to tantalize his sister—it just seems he cannot leave her alone. Nellie tries to defend herself and to appear as winner, but she winds up the loser. Jack knows the things that annoy her most, and he uses them. The next thing we know she is crying, and he has to be punished. Each of these episodes seems to set him against her in a more determined way.

Jack argues that we always take the part of Nellie, but we really have to give her some help for he is older and stronger. It is he who starts the fights, as a rule.

REPLY: Resentments of long duration may arise out of jealousies which date back to babyhood. They may express themselves in a variety of ways. If any of your attitudes helped kindle such feelings, and if Jack believes that you always favor Nellie, strong animosity is operating toward Nellie, even though you feel you have been neutral. He may feel that his sister generally gets better treatment.

Does Jack have trouble in school? Do your friends give Nellie greater recognition? Do his grandparents favor the girl? Were there difficulties in his childhood that may have caused him to feel inferior—a feeling which he is now trying to make up for?

More attention to Jack's needs, interests, and problems may bring about an improvement in his behavior. It may be to the advantage of all for you to give him some time alone, read with him, help him to make things, and take him and some of his friends on little trips. Such efforts are likely to make him feel that he too is valued. If he comes to feel that he stands all right with you he may be more ready to respond to your requests for a better attitude toward his sister.

Only rarely is all the virtue on one side. Is Nellie's record 100 per cent perfect? It would probably be profitable to talk this problem over with both children.

Actually, Nellie will have to learn to deal with Jack's tactics more effectively herself, rather than depending on older people to take her part. Humor, indifference, "razzing," or counterblows might be found among the means of defense. She should develop such a degree of self-sufficiency that only rarely would she need to summon parental help.

WHEN IN TROUBLE

Where to Go for Help. By Wayne E. Oates. Westminster Press. 118 pages. $2.

Pastors, church school teachers, youth leaders, guidance counselors, and responsible parents will reach eagerly for Wayne Oates' book. No one will be disappointed. The title, *Where to Go for Help,* fits the contents like a glove. It is a basic primer for those who meet with troubled people and a reliable guide to those seeking help.

Generally speaking, the layman will profit most from the first section which offers concise, pertinent descriptions of the qualified personnel in the helping professions—pastor, the medical doctor, the lawyer, the teacher, the social worker. And in this era when unqualified counselors have gained wide clientele the layman will find clear-cut directions for choosing trustworthy and competent help in these areas of need. Further, he will find wholesome suggestions for selecting sound "self-help" literature.

The counselor—pastor, teacher, parent—will turn more frequently to the second part of the book which deals with special problems: premarital guidance, marriage conflict, sexual difficulties, birth control, sterility, unwed parents, adopting children, "problem" children, cerebral palsy, mental retardation, the problem drinker, mental illness, the aging. Following a brief description of each special problem, the author provides a listing of places to obtain particular help and the specific literature that is available. This section of the book makes a resource aid that is invaluable. In connection with several of the problems considered, Dr. Oates indicates the best Roman Catholic and Jewish resource centers as well as Protestant. WALLACE E. FISHER

Lancaster, Pa.

ABOUT BIBLE READING

About the Bible. By Frank W. Moyle. Scribners. 182 pages. $3.50.

Mr. Moyle's avowed purpose in writing this book has been to bridge the gap in biblical knowledge between the specialists and the man or woman in the pew.

After an opening chapter in which he states his views on why and how the Bible should be read, the author characterizes the God who reveals himself in Scripture and the progressive development in the human response to that divine revelation. There follow chapters dealing with these samplings of biblical literature: Ruth, Job, Jonah, the Psalms, Ecclesiastes, Deutero-Isaiah, Mark, Matthew, Paul's letters, and John. The book concludes with digression into the subject of spiritualism, followed by the author's statement of his belief in the way in which the Bible can speak to human needs.

This is an interesting book, although not always edifying. It contains flashes of insight which the beginner might find blinding as often as illuminating. The author obviously believes fervently what he writes. For much of the book, so can we. Many of the mysteries, however, which we hold dear receive too facile an explanation. The author's view of the virgin birth, for example, leaves much to be desired. So does his view of the atonement. Further, he marshals some curious theories to support some commendable conclusions. The book is interesting and provocative. It is not, however, to be commended to anyone beginning the study of the Bible. NATHAN HARTER

Greenville, Pa.

BIBLES HAD PICTURES

Early Bible Illustrations. A Short Study. By James Strachan. Cambridge University Press. 86 pages. 126 illustrations. $3.75.

Ordinary Bibles of today are usually printed without illustrations, or with unimaginative, undevotional, and sparse insertions having no relation to format, and often nothing but historical or geographical relation to the text. These insertions may be colorful or historically accurate, but lack the enriching and enlivening relevance to

the Word that the early Bible illustrations offer.

For although the medieval woodcuts were sometimes eccentric or inaccurate, they nevertheless reveal a rich and devotional understanding and treatment of Scripture that is based upon a lively faith and the contemporary scene. The numerous illustrations in this little volume provoked anew in this reviewer a profound regret for the lack of devotional graphics in our present-day Bibles.

This book is not for the general reader's library. It would be a useful accompaniment to the study of the first printed Bibles. It is primarily a chronological tracing of Bible woodcuts from 1450 to 1550. Mr. Strachan has given a short detailed account of each important edition of the Bible, and the artists and printers involved, including a chapter on the Cologne Bible, Luther's Bibles, Italian, Czech, German, Swiss, French, Dutch, and English editions. There is an appendix with notes on the woodcuts in the Great Bible of Henry VIII, but only a few of these woodcuts are among the illustrations. The documentation is very thorough, but there is a disappointing lack of critical discussion on the treatment and import of the illustrations, beyond noting the errors of copyists and other curious discrepancies. T. C. BATDORF

Baltimore

"TEN COMMANDMENTS"

Moses and Egypt. By Henry S. Noerdlinger. University of Southern California Press. 202 pages. $1.95.

One might expect a book on Moses which provided the documentation for the Paramount motion picture *The Ten Commandments* to be either too gaudy or too technical to be of much interest. But this book, with an introduction by Cecil B. DeMille, is exceedingly well written, and holds one's interest, for it is, as suggested in the introduction, "hard, exacting and costly labor."

One section of the book tells of Moses—describing him as the prince of Egypt, the Hebrew slave, the shepherd, the prophet, the leader, and the lawgiver. Another section tells about the Pharaohs. A third deals with "Men and Women of the Bible," including brief sketches of such leaders as Aaron, Ishmael, Jethro, and Miriam. There is a fascinating description of transportation, with explanations of the uses made of camels, horses, chariots, and boats.

As might be expected, this brief book explains costumes and adornments, and devotes a section to hair styles, perfume, Egyptian jewelry, and Hebrew jewelry. The final section is on food and entertainment.

Valuable as this study must have been for the production of a screen picture, its most lasting influence may be in its effect upon those who appreciate its 19 pages of index which was completed, we are told, after a study of 1,900 books and periodicals.

Moses and Egypt is good reading for the pastor. It lends itself for use by Sunday school staff members and young people's study groups. CLIFFORD B. HOLAND

Los Angeles

TWO THOUSAND TUNES

Hymn Tune Names. By Robert Guy McCutchan. Abingdon. 206 pages. $3.75.

The tune for an Epiphany hymn is named "Advent." The Doxology is "Old Hundredth." Other tunes are named for persons or places. This book traces the interesting history of some 2,000 tune names, ancient and modern. No thorough study of this particular aspect of hymnody has previously been published.

The hymnologist-author presents encyclopedic information in nontechnical style. The indexes enable one to locate a hymn tune quickly by name, by melody, or by the first words of its lyrics.

Choir directors, ministers, teachers and laymen interested in church music will find *Hymn Tune Names* fascinating reading and valuable for reference. S. B. H.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Overseas

CHURCH LEADERS CRITICIZED

SWEDEN: Malmo, Oct. 12.—THE de-ates in the General Church Assembly on e ordination of women (*see* THE LU-TERAN, *Oct. 23*) created great unrest in the hurch of Sweden.

We miss real leadership in our church. he Archbishop is sick. His published opin-in in the controversial affair was full of re for the consciences of those who cannot cept the idea of women in the ministry lthough the Archbishop himself could ac-pt it) but said nothing of those whose nsciences are hurt by the fact that women e legally hindered from the ministry.

IN THE ASSEMBLY the bishops were united their opposition against the ordination of omen, but they differed widely in motiva-on. Bishop Nygren (former president of e LWF) opposed on ideological grounds. Bishop Giertz (newly elected vice presi-nt of the LWF) opposed on biblical ounds. He built his argument on a legal-ic interpretation of the Bible, which is ld by a minority of Swedish Christians. shop Cullberg, leader of the committee aling with the problem, took no firm nd. Bishop Ysander chaired the Assem-y and said nothing at all. Bishop Ljung-rg formulated the resolution of the As-mbly but did not say much more than at he found the question exceedingly dif-ult. Bishop Malmeström sided with shop Giertz. Of the remaining bishops o abstained from voting, four sided with shop Ljungberg.

MANY ARE speaking of the days of Nathan derblom, when we had a real leader. And r thoughts go still further back to the end the 19th century, when the church had a ong leader in Bishop Gottfrid Billing, o was the father of Einar Billing.

A new book reviews the Swedish tradition om Gottfrid Billing to Söderblom and is happy about the present deviations from is line. Pastor Arnold Werner from Stockholm wrote "Bekännelsetrogen frihet" (*Confessional freedom*) for the pastors' convention of the Stockholm diocese last spring.

What Werner calls confessional freedom is a trait in Swedish church life which often mystifies foreigners. We are a Lutheran church, building on the Augsburg Confession and on the Book of Concord. But few Swedes feel obliged to think in these terms.

In 1893 it was suggested that the Book of Concord should be dropped as our confessional book. The Augsburg Confession was enough, it was said. It is simpler, and with this book as their norm people might easier know what they are bound to. But Bishop Billing violently opposed the view that we should be "bound" to a confession more than to the Book of Concord. A few words may "bind" more than many words.

BEING A REAL leader, Billing carried the Church Assembly in 1893, and his liberal view on the meaning of our Lutheran confessions became the dominating view in Swedish church life. In the church revival in the beginning of the 20th century with Einar Billing as the leading theologian, the Church of Sweden got its character as a Lutheran "folk" church in contrast to the "free" churches which bound their members to special confessions or experiences.

In the high church trend of the last few decades Werner sees a menace to this tradition of our church. The high church people are going back to an intellectualistic interpretation of the Bible and the confessions.

In the present controversy about the status of women high church people have allied themselves with fundamentalist low-church people, who read the Bible in the way in which it was read by Lutheran orthodoxy in the 17th and 18th centuries, as a law valid for all times. This alliance became so strong that even the Archbishop did not dare to set forth his interpretation of the Bible, according to which women might eventually become pastors. In the General Church Assembly the pressure from this high church-fundamentalist alliance was so strong that the majority gave in to it. —STEN RODHE

Layman Called as Synod Secretary for Evangelism

By JOHN E. COOPERRIDER

CHICAGO—George W. McDonald, a food industry executive and member of Faith Church, Forreston, became secretary for evangelism of the Illinois Synod on Nov. 1. He succeeded the Rev. A. Howard Weeg, who was recently elected as president of the Illinois Synod.

Mr. McDonald is a graduate of the University of Oklahoma.

A former research chemist for Swift and Co., he had been vice president of Crest Foods Company in Forreston for 11 years.

He served as general chairman of his congregation's evangelism mission last year, but his interest in evangelism dates back to the time when he helped start an evangelism-visitation program in his congregation several years before the Lutheran evangelism mission program was launched.

He held membership on the church council and the stewardship committee, and was area lay chairman for the recent campaign for funds to build a home for the aging and infirm in Illinois.

Mr. McDonald is a former Methodist who joined the Lutheran church in Forreston eight years ago. For some time he had wanted to serve the church full-time.

He is the first layman to serve full-time on the staff of the Illinois Synod. The executive board called him because it felt the position of leadership in a program for the lay membership of the church should be held by a layman. The choice was in accord with a directive by the Board of Social Missions urging synods to consider laymen for positions of leadership in evangelism.

Mr. McDonald plans to follow the program set down by the Board of Social Missions for the first six months of 1958.

He will continue to live in Forreston. His family includes his wife and three children.

George W. McDonald
Evangelism is full-time job

Chicago Council Calls ELC Layman

EDWARD S. SWENSEN, a member of Christ Church (ELC), Chicago, was recently added to the staff of the Lutheran Council of Greater Chicago as assistant to the executive director.

Resigning his position as section supervisor in the Chicago post office, Mr. Swensen will devote full-time to the broadening service and co-ordination program of the council which includes the Lutheran Salvage Service and Scouting.

He has served on church boards, given leadership in the Christian education program, is boys' work director for the Eastern District of the ELC, and has been Brotherhood president of the Chicago circuit.

School Teacher and Engineer Win Stewardship Awards

NEW YORK—A California high school physical education teacher and an Ohio chemical engineer were the 1957 winners of the $500 Stewardship of Life awards, the Lutheran Laymen's Movement for Stewardship announced last month. The awards were presented to Mrs. Gwen Pendleton Hansen, Kerman, Calif., and Paul John Kienholz, Columbus, Ohio, on Reformation Sunday in their home churches.

Sponsor of the annual awards is Everett . Mitchell, Chicago, director of NBC's ational Farm and Home Hour and presi- ent of the Laymen's Movement. They are ade to a young man and a young woman lected from the United Lutheran Church's 400 congregations as an "encouragement young people to practice their Christian ligion in daily life."

Mrs. Hansen, the former Gwen Pendle- n, is a 27-year-old teacher of physical edu- ation in the Kerman, Calif., Union High chool District, and a member of First hurch, Fresno.

Active in Sunday school and Luther eague, she is also a member of the church

Gwen Pendleton Hansen
Counseling helps win workers

Paul John Kienholz
Career is no bar to church service

youth committee and the executive building committee and aids her pastor, the Rev. Lloyd Jacobson, in personal counseling. She has influenced one young woman to enter the diaconate and two young men to prepare for the ministry.

Paul Kienholz, 26, a recent graduate in chemical engineering from Ohio State University, is employed in Minneapolis but still holds membership at Hilltop Church in Columbus.

He has held a full-time job while attending Ohio State and has served as Luther League leader and Sunday school teacher. His pastor is the Rev. John E. Hydinger. Kienholz is married and has a three-month-old daughter.

Synod President Ordains Sanderson at Sylvania

By E. RUDOLPH WALBORN

FIRST ORDINATION conducted by Ohio Synod President Fred C. Wiegman took him to Olivet Church, Sylvania. Ordinand was Owen J. Sanderson, a son of that congregation, who completed his work at Hamma Divinity School during the summer and has accepted a call as assistant pastor in charge of parish education and youth work at First Church, Albany, N. Y.

Dr. Wiegman with clergy after ordination service in Sylvania
Ordinand Owen J. Sanderson will serve First Church, Albany, N. Y

Participating in the service were Pastor James L. Keyser of Olivet Church; two former pastors, Paul C. Getter and Anton L. Anderson, and Prof. Amos John Traver of Hamma Divinity School.

(From left to right: Pastor Getter, Dr. Anderson, Ordinand Sanderson, Pastor Keyser, President Wiegman, Professor Traver.)

Evangelism Program Concluded

COLUMBUS—The final evangelism mission in Ohio was scheduled for the Toledo area in the last week in October. Eleven other areas have conducted missions since January, 1956.

At Springfield, where a pilot mission for Ohio was held in October, 1955, Second Church repeated a mission week Oct. 20-25. Dr. Wynne C. Boliek, Greenville, S. C., was the missioner.

OHIO'S OLDEST congregation which goes back to 1803 is now being served for the first time by a full-time resident pastor. The congregation is Stetler's, near Miamisburg, and has been served since July by Pasto Herbert F. Hamburger, formerly of St John's Church, Ingomar. The Stetler con gregation, with 57 communing members, i preparing to build a parsonage.

Welfare League Branches Out

CENTRAL OHIO Welfare League at Colum bus has purchased a 17-acre tract which i zoned for use for a "senior city" and con tains a well-preserved 11-room house. The league is starting a campaign to rais $350,000 for a 30-bed nursing home fo chronically ill older people; a new sheltered workshop for handicapped, and additiona office facilities for the Welfare League.

A Lancaster branch of the League has been established with the aid of 26 ULC and ALC congregations in Southeastern Ohio It will operate parallel chaplaincy and in dustrial services.

Pastor Andrew Schilling of St. Peter's Lancaster, is general chairman for the branch. A store has been opened.

IEW YORK

Manhattan Church Dedicates Modern Parish House Annex

By OLIVER W. POWERS

NEW YORK CITY—A $270,000 parish ouse with a chapel was dedicated at Holy Trinity Church, Manhattan, on Oct. 6. Charles E. Tilton was the architect of the ve-story, air-conditioned building. The Chapel of St. James, on the ground floor, eats 65 persons.

Dr. Frederick R. Knubel delivered the edicatory address. Dr. Franklin Clark Fry articipated in the service, and the pastor, Dr. Robert D. Hershey, stressed the need of nity and cohesion in a sermon entitled, Wanted—Welders."

Graham Campaigners Go Calling

THE SECOND PHASE of the Billy Graham Crusade took the form of a visitation evanelism campaign to reach some 180,000 unhurched persons. Nearly 1,500 churches in netropolitan New York took part.

Parish Building for Holy Trinity, Manhattan
Air-conditioned modern next to Gothic

Prominent clergymen from 20 states served in the 35 districts. They arrived on Oct. 19 for a retreat. The campaign was scheduled from Oct. 20 to 24.

(Continued on page 40)

Long Island Conference Votes Three-Way Split

By LEONARD R. KLEMANN

NEW YORK CITY—Long Island Conference delegates at this year's synod convention weren't sure they wanted their conference territory divided into smaller administrative units. When the matter was brought up at the synodical meeting in May, there was some determined objection to the move among members of the conference, and the synod referred the question back for further consideration by the conference.

When the Long Island Conference met in September, sentiment in favor of a division of the conference had gained ground. A majority voted in favor of asking the synod to divide the conference into three smaller units at the next convention.

Split of the conference, extending over 150 miles in Long Island and including 95 congregations, would create a Brooklyn Conference (King's County), a Queens Conference and a Nassau-Suffolk Conference, each with about 30 congregations.

The move would facilitate administration of the districts and make each group a more compact unit. It would make it easier to cope with specific urban church problems faced by Brooklyn congregations which are of less concern to the more suburban congregations in Queens and Nassau-Suffolk.

There was some talk of realignment also at the New York Conference meeting. Sentiment in favor of a division was expressed by delegates from the extreme northwestern end of the conference near the Pennsylvania border who felt that they have closer links with neighboring congregations from the eastern conference centered in Albany.

The conference decided to refer the question for study to a special committee.

PENNSYLVANIA

Sister Martha Pretzlaff Honored by Pennsylvania

By LUTHER E. FACKLER

PITTSBURGH — The Commonwealth of Pennsylvania has added another name to its roster of "distinguished daughters." Sister Martha Pretzlaff, administrator of Passavant Hospital, was summoned to the Governor's mansion in Harrisburg on Oct. 8 to receive the citation and medal that goes with it.

Sister Martha came to Passavant as directress of nurses at the height of the 1918 influenza epidemic. She immediately recruited and organized volunteer help and brought the situation in the understaffed hospital under control.

Within three years she was made administrator and has carried the heavy responsibility of that office for 35 years. In that time she has not only acted in an administrative capacity: she has filled in as anesthetist, treasurer, paymaster, buyer, pharmacist, office superintendent and even as switchboard operator.

But whatever she has done, she has done with friendly, matter-of-course efficiency. Said she, after the presentation by the Governor: "Why all this fuss? I've only done as best I could the day-by-day work that fell to my hands."

Sister Martha Pretzlaff
"Day-by-day work that fell to my hands"

New Cabins for Lutherlyn

CAMP LUTHERLYN board has voted to build ten new camper cabins and an associate director's cabin. They will accommodate more than 100 additional campers each year and serve a junior camp to be conducted along with the other camp. The junior camp will have its own program and associate director.

REFORMATION rally sponsored by the 108 National Lutheran Council churches of Allegheny County was held in Carnegie Music Hall. The Rev. Elmer S. Hjortland, pastor of the United Lutheran Church, Oak Park, Ill., was the speaker. Music was furnished by the Thiel College Choir.

"OUR CHURCH-LIVING and working in the parish and beyond the parish" will be theme for the laymen's retreat the weekend of Nov. 29. Dr. William Zimmerman, dean of Midland College, will speak on the place and purpose of the congregation; the work of the congregation; and the congregation in the community. Dr. C. H. Zeidler, president of Northwestern Seminary, will deal with the work and relationship of the synods and the ULC, the National Lutheran Council and the Lutheran World Federation, and the National and World Council of Churches.

Friedens Church, Hegins, To Establish Own Parish

By ARTHUR S. FOLLETT

POTTSVILLE—Friedens Church of Hegins has received permission from the conference to withdraw from the three-church Hegins charge and form its own parish. Pastor Robert Benner presided at a meeting to

(Continued on page 38)

Inspiration for Teen-Agers

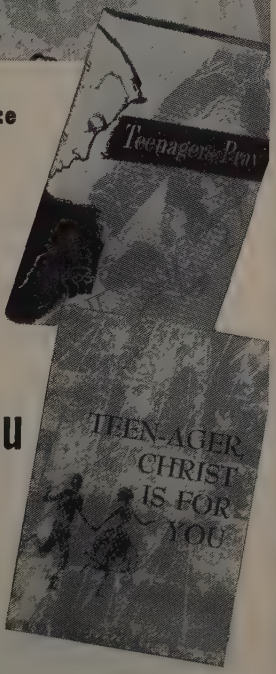
IDEAL GIFTS that Give Spiritual Guidance

Teen-Agers Pray

Edited by William Kramer

Teen-agers helped write these 75 prayers dealing with the concerns and problems of every-day life. A valuable help for young men and women seeking God's guidance.

82 pages 4¾ x 6¾ Cloth $1.00



Teen-Ager, Christ is For You

by Walter Riess

A person-to-person talk to the teen-ager written in his own language. This book brings the Word of God to bear on the problems, yearnings and doubts that concern the average teen-ager. 15 line drawings by J. Cummins.

88 pages 5 x7½ Paper $1.00

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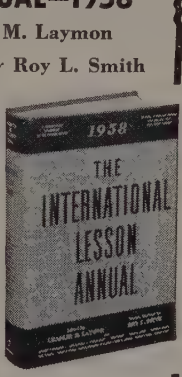
THE INTERNATIONAL LESSON ANNUAL—1958

Edited by **Charles M. Laymon**

Lesson Analysis by **Roy L. Smith**



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PA.: POTTSVILLE . . .

(Continued from page 36)

consider the recommendation of the parish boundaries committee of which the Rev. William Marburger, St. Paul's Church, Orwigsburg, is chairman.

Hegins parish originally included seven churches—Trinity, Valley View; St. Paul's, Sacramento; Zion, Erdman; St. Matthew's, Spring Glen; Friedens, Hegins; Christ, Fountain, and St. John's, Barry Township. When the parish was split in two in 1914, Hegins was in the Pine Valley parish, which was changed to the Hegins parish in 1955.

Pastor Frederick G. Erb, Jr., of the Hegins parish will remain as pastor of the newly formed parish. Christ, Fountain, and St. John's, Barry Township, will continue as members of the Hegins parish.

Sector Project Adopted

AMONG conference churches promoting the stewardship sector project are Trinity Church, Pottsville; Friedens Church, Llewellyn; the four-church Sacramento parish; the three-church Leck Kill parish; and Hegins Friedens Church.

Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, was speaker at the dinner held by Trinity Church, when close to 800 persons attended.

Speaker at the dinner by Friedens Church, Llewellyn, was the Rev. John Keener, pastor of Leck Kill parish. Over 100 were present.

THE LUTHERAN PASTORAL ASSOCIATION elected Pastor Elwood O. Semmel, St. John's Church, Auburn, president at its meeting in Christ Church, Schuylkill Haven, Oct. 1. He succeeds the Rev. John H. M. Shiery, Zion Church, Frackville. Pastor Lawrence Hand, Zion Church, Ashland, was elected secretary.

The Rev. George F. Spieker was installed as pastor of St. Paul's Church, Gordon, Oct. 29. The Rev. Paul F. Spieker, St. John's Church, Emmaus, father of the new pastor, preached. The Rev. Robert C. Benner, St.

(Continued on page 40)

PERSONAL INCOME AT NEW 1957 HIGH

One Billion Dollars Over July Figures

SPECIAL

Washington D.C., October 1 — Personal income continued on the upgrade in August, setting a pace more than $1,000,000,000 above the July high, the U.S. Department of Commerce has announced.

Most of the seasonally-adjusted increase came about because of higher wages in sales and service industries. Personal income figures, according to the Department, include wages and salaries plus other sources of individual income, such as dividends and interest.

This year's climb in income has been about four per cent since December, 1956, only one per cent less than the rate of increase during last year. Manufacturing payrolls remained unchanged for August.

Non-farm owners' income was not the only group showing an increase in personal income during August, for farm proprietor's also reported higher earnings due largely to higher livestock prices.

Employees in sales industries netted a $500,000,000 increase in August, with service firms paying their personnel $200,000,000 more in August than in July. Non-farm proprietors showed a gain of $400,000,000 in August, and farm owners' gains in that month were $300,000,000.

AND GOOD TIMES WERE HAD BY ALL

The state of the nation's economy always is a subject for general debate and discussion. Without doubt we today are in an expanding economy. Without doubt this is the best time to undertake capital fund raising campaigns. Corporate income and Gross National Product continue to climb. But Personal Income—the income of the people of your church—is the important thing in your consideration of the economy as it relates to your church's needs.

The news story reprinted here tells you the simple truth that in August more people had more money to give to good causes than at any time in the history of the nation.

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PA.: POTTSVILLE . . .

(Continued from page 38)

John's Church, Pine Grove, president of the Pottsville Conference, conducted the service.

Communion Sunday Draws 600

Over 600 persons attended two services at St. Paul's Church, Summer Hill, on World-Wide Communion Sunday, Oct. 6, making it the highlight of the observance in the Pottsville Conference.

A reunion of catechetical classes and the 30th anniversary of the Rev. Clarence A. Steigerwalt has confirmed 1,021 persons.

Summer Hill is part of the Friedensburg parish, which includes St. John's, Friedensburg, and Zion's, Orwigsburg. A 30th reunion of catechumens of St. John's was held Oct. 20.

A member of St. Paul's confirmation class of 1887, Joel M. Phillips, attended the reunion. Another member of the same class, Mrs. Kate Douglas, is a member of St. John's, Friedensburg.

Since his installation as pastor of the Friedensburg parish in June, 1927, Pastor Steigerwalt has confirmed 1,021 persons.

St. Peter's Church, Reinerton, held a dedication and harvest home service Sept. 30. The Rev. Robert C. Davis is pastor.

The church basement has been completely renovated for use as Sunday school and recreation room. A radiant heating system was installed. Dr. John Kopp, professor at Albright College, spoke.

NEW YORK . . .

(Continued from page 36)

Pastor Miller Honored in Brooklyn

Dr. Harold S. Miller was honored by Incarnation Church, Brooklyn, on Oct. 25 on the 40th anniversary of his ordination and pastorate at that church. Dr. Paul C. White was liturgist, and a son of the congregation, Dr. Henry H. Bagger, president of Philadelphia Seminary, preached.

A reception was attended by Dr. William F. Sunday, Dr. Lauri Anderson, and Dr.

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Churches Urge "No" on Nov. 5

An all-out drive was on during October to get out voters on Nov. 5. A move to defeat legalization of bingo in New York State had the support of the Protestant Council of New York City and the State Council of Churches. The synod voted at the June convention against the proposed amendment, declaring that "Our churches not only do not desire such action but oppose it."

Edmund A. Steimle who was the speaker.

Dr. Miller served as president of the Long Island Conference, president of the Brooklyn Division of the Protestant Council, and president of the ULC Board of Social Missions. He was a member of the board of trustees of Wagner College, chairman of the synodical committee on education for the ministry and the examining committee.

Letters of congratulations were received from President Eisenhower, Dr. Fry, and Dr. Frederick R. Knubel.

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Hidy to Return to Parish

NEW YORK—The Rev. Ross F. Hidy, f two years evangelism director of Region which included ten western states, Britis Columbia, Alaska and Hawaii, has accepte a call to St. Mark's Church of San Fra cisco and will begin his ministry there t second Sunday of November.

St. Mark's Church, founded in 1849, h been served for the last 15 years by Dr. George Dorn who retired in September this year.

Organized in 1849, it is located in t center of an area to be redeveloped with the next three years.

Pastor Hidy, 40, is a native of Springfie Ohio, and a graduate of Temple Univers and Philadelphia Seminary. He served p ishes in Philadelphia, as a chaplain in t war housing community of Harbor Gate Richmond during the war years, as a N tional Lutheran Council staff member a director of displaced persons resettlem promotion. Before accepting his evangeli call from the United Lutheran Church America, Pastor Hidy served St. Micha Church in Berkeley, Calif.

The largest evangelism campaign c ducted by Pastor Hidy was the all-Ore Southwest Washington mission in Febru of 1957.

nod Tries Sector Project

By CLYDE G. STEELE

DETROIT—Sector project was in the spot- t of the Michigan Synod as area meet- s were held in every section last month. tewardship Chairman Howard Laughner orted that almost all pastors and congre- ons attended and that interest in the or plan was rapidly increasing.

ohn Berger of the LLM staff was speaker he six area sessions.

T. JOHN'S CHURCH, Three Rivers, was t to the synodical ULCW convention . 8-9 marking the 75th anniversary of nen's work in the state. Mrs. F. W. rkee was re-elected as president for 1958.

RESURRECTION CHURCH, Detroit, held a rtgage-burning service marking the com- ion of payments on a $67,000 loan con- ted for erection of an educational build- addition. The congregation has pur- sed additional lots for future expansion.

Sunday Closing Still Fought

he Sunday closing issue remains unsettled Detroit. The Council of Churches has made e progress in its campaign. One large in remains closed on Sunday. The Detroit ncil is urging church members to do their kend shopping before Sunday.

THE PARISH education committee has or- ized a series of leadership training classes ughout the synod. Three courses are ng offered. Schools report excellent en- ment.

REDEEMER CHURCH, Kalamazoo, was the h mission to be organized in the ULC in 7 and became the 50th congregation on rolls of the Michigan Synod.

Reformation Church, Detroit, presented mission congregation with altar and ncel furnishings.

THE REV. MARTIN FOUTZ has been called become mission developer for the Roch- r area. His son, the Rev. M. Frederick ıtz, is developing a mission at Walled e.

DR. HENRY YODER of the Lutheran Student Foundation at the University of Michigan was honored recently for his 25 years in the student ministry. Messiah Church, Detroit, observed its 60th anniversary and Reformation Church its 40th.

The Rev. Clyde G. Steele, pastor of Hope Church, Detroit, served as co-chairman of the Protestant Reformation festival sponsored by the 400 congregations that are rep-

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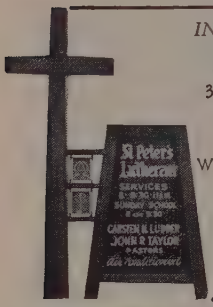

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——CHANGES OF PASTORATE——

CENTRAL PENNSYLVANIA

EDWARDS, GORDON N. To Trinity Church, Camp Hill, assistant pastor.

MEYERS, H. JAMES. To St. John's Church, Columbia.

STERNAT, ROBERT H. From St. Mark's Church, Emigsville. To St. John's Church, Mt. Wolf.

CENTRAL STATES

KOCHER, ROBERT. From St. John's Church, Lancaster, Kan. To School of Missions, Maywood, Ill.

MOESSNER, PAUL H. G. From Zion Church, Hooper, Neb. To Wittenberg College, as sistant professor.

NIEDENTHAL, MORRIS J. To Columbia, Mo mission developer.

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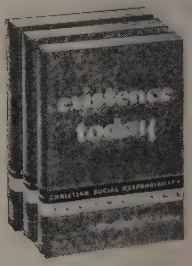

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FSSON, SIGURDUR. From Selkirk Church, Ianitoba. Retirement.

ILLINOIS

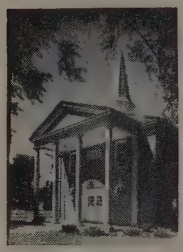
ERSON, EDWARD G. To St. John's hurch, Joliet, assistant pastor.

CKSON, PAUL E. From Ridge Church, hicago. To synod director of Christian lucation.

DECEASED

R. FREDERICK R. KNUBEL, 60, ident of the New York and New Eng- Synod, died Oct. 22 in a New Rochelle, Y., hospital, following a heart attack. was a son of the late Dr. Frederick H. bel, first president of the United Lu- an Church in America. He had been d president since 1944.

r. Knubel was a native of New York



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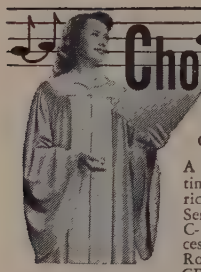

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City. He was graduated from Gettysbi College in 1918 and the Philadelphia Sem nary in 1921. He was assistant pas (1921-27) and pastor (1927-44) of Church of the Reformation, Rochest N. Y. In 1944 he was elected president the New York Synod, and re-elected 1949 and 1954.

He served two terms on the ULC Exec tive Board (1948-56), was a member the Parish and Church School Board fr 1926 to 1938 (president 1934-38), and member of the Board of Education (19 48). At the time of his death he was a U representative on the Joint Commission Lutheran Unity and chairman of its s committee on geographical divisions. August he was a delegate to the third sembly of the Lutheran World Federati

He received honorary degrees from G tysburg College (1937), Wagner Coll (1945), and Hartwick College (1953).

Surviving are his wife, Alice B. Knub two daughters, Helen Alice and Dorothy son, Frederick H. Knubel; and a sister, M Helen M. Knubel, secretary of research the National Lutheran Council.

The funeral was on Oct. 25 at Holy Tr ity Church, New Rochelle. The pastor, Rev. Norberth H. Stracker, officiated a Dr. Fry preached the funeral sermon. Int ment was in Kenseco Cemetery, Valha N. Y.

THE REV. HARVEY M. LEECH, died Oct. 7 at Alhambra, Calif.

Pastor Leech was a native of Mansfi Ohio, and a graduate of Wittenberg Coll and Hamma Divinity School.

He served congregations in Arca Bloomdale, and Tippecanoe City, Ohio, was the first pastor of Christ Church, Ch leroi, Pa.; St. Mark's Church, Dubuque, and St. Michael's Church, Berkeley, Ca He also served as a civilian chaplain in San Francisco area from 1918 to 1926. last pastorate was Temple Church, Francisco, from 1926 to 1929. He has li in the California Lutheran Home for A at Alhambra since 1943.

e is survived by a son, Paul, of Florida.
ıneral services were conducted at St.
ıael's Church, Berkeley, Oct. 14 by the
H. Paul Schaeffer and Northern Con-
ıce President Donald E. Wagner.

R. ROBERT L. MEISENHELDER, 86,
ɔr of Trinity Church, Harrisburg, Pa.,
Oct. 17 when he was struck by an
mobile.
native of York, Pa., and oldest active
eran pastor in Harrisburg, Dr. Meisen-
er was a graduate of Gettysburg College
Seminary.
ıstor of Trinity Church since 1900, he
seen the membership grow from 25 to

e is survived by a sister, Mary Meisen-
er, York, Pa.
ıneral services were conducted at Trin-
Church, Harrisburg, Oct. 21.
ırial was at Prospect Hill Cemetery,
.

R. WILLIAM HENRY SHEPFER, 86,
Oct. 8 at Defiance, Ohio.
r. Shepfer was a native of Ragersville,
, and a graduate of Chicago Seminary.
received a doctor of divinity degree
Wittenberg College in 1922.
r. Shepfer served pastorates in New-
, Ind.; Fultenham, Glenford, Stover-
, Elida-Kemp, and Defiance, Ohio;
hburg and Beaver Falls, Pa. He retired
the ministry in 1937.
rviving are Dr. Shepfer's wife, the
er Anna Spenseller Thrasher; two sons,
l, Defiance, and the Rev. H. Reed
fer, Erie, Pa.; two daughters, Mrs. Flor-
Palmer, Defiance, and Mrs. Mary Mc-
, Cleveland; three brothers, the Rev.
ard Shepfer and Charles V. Shepfer,
r Creek, Ohio, and Samuel L. Shepfer,
nsville, Ohio; and a sister, Mrs. Minnie
, Andrews, N. C.
ıneral services were conducted in Zion
English Church, Defiance, Oct. 11 by
Synod President Fred C. Wiegman and
ɔrs Dorr R. Crounse, Paul Buchholtz,
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In Conclusion

I'M GLAD I'm not Queen Elizabeth. She lives in a palace, is loved by millions, and gets her picture in all the newspapers. But she has to smile in the proper manner when people are watching, make speeches somebody writes for her, and give the public what it expects.

All of us must say and do a lot of things that people expect of us. Only a small child is capable of being completely artless and honest. With the terrible candor of the very young, a three-year-old may tell the lady next door that "Daddy came home drunk last night." But he soon learns to cover up.

A frightfully large part of our lives, as we grow up, may be spent merely in conforming to the expectations of our acquaintances. We have to own the clothes, automobiles, and houses which will impress others with our importance.

THIS IS "inauthentic existence." We are not really ourselves, but vague copies of other people. When you see a clergyman who is especially inane and simpering, you should realize that he is trying not to give offense to anyone, and in the process of becoming offenseless he has disappeared as a person. You can find the same sort of posturing among almost any corporation's third vice presidents who are ambitious to become second vice presidents.

I suppose there was something of this problem in the background of our Lord's saying that "unless you become like children, you will never enter the kingdom of heaven." So long as we are put-ons, pretenders, playing our parts, we can never act from the uncomplicated, honest impulses which are at the center of our souls.

Merely expressing ourselves honestl doesn't guarantee that we are admirable That was a mistake a few people mad in the 18th century, and from it has com some of the ideas in today's "progressiv education."

When we really have courage to thin and act as we please, we immediate discover the appalling fact that we a sinners. But to quit acting, and to reco nize ourselves for what we are, may b the first step in being somebody.

As long as we delude ourselves wi notions as to what we have convinc other people about us, we never have chance to learn the real truth about ou selves. But if we can risk seeing ou selves unvarnished, we may be on t verge of knowing how much we ne forgiveness and God's renewing grace.

SOMEWHERE FROM 10 to 90 per ce of a person's behavior, I suspect, is det mined by the environment in which finds himself. The people who get 90 p cent of their motivation out of their o personalities are difficult to live with a will probably be psychotic sooner later. But the 10 per cent people, w echo and reflect the world around th in almost everything, are already gho

There used to be a radio show cal Queen for a Day. Somebody was "luc enough to get an all-expenses paid to New York, eat in some exclusive pla buy fabulous hats, and behave for a b time as though she were a wealthy N Yorker. This was supposed to be hig enjoyable.

It's better to stay at home, get cau up with the mending, and then sit d quietly for a few minutes to reflect who we actually are and where we re are going. —ELSON RU

Lutheran Emblem Flag and the Christian Flag

Made of pure silk

or decorative use in the home, hurch, or school classroom. he Lutheran flag has emblem 3 colors on dark blue back- round. The Christian flag has red cross on blue background. lounted in gilt base. Stands 1½ inches high.

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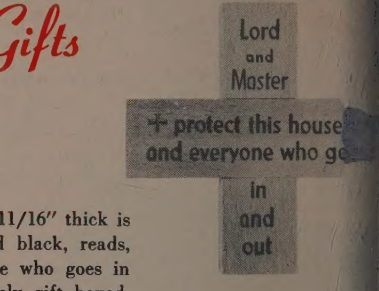
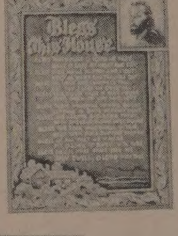
Unusual Christmas Gifts

Home Prayer Cross

Order one for the home and several as gifts!



This attractive cross measuring 5 1/16" square by 11/16" thick is made of well-seasoned birch. Prayer, in red and black, reads, "Lord and Master protect this house and everyone who goes in and out." Easily flush-mounted to wall. Attractively gift boxed. (LM2) **$1.00 each, $9.00 dozen**



Rustic Art Wood Plaques

Walnut-finished plaques with favorite painted texts in bold relief. Made of plasti materials.

(NMW1900) *"Christ Is the Head of This* Size 6¼ x 10½ inches.

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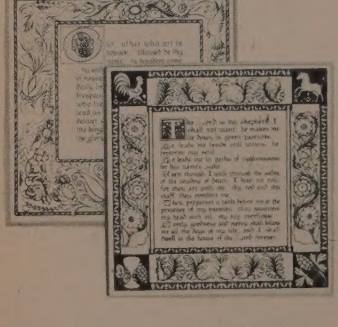

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